

# Uttama-adhikari

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Expressions researched:

"uttama adhikārī" | "uttama adhikārīs" | "uttama-adhikārī" | "uttama-adhikārīs"

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## Srimad-Bhagavatam

### SB Canto 1

[SB 1.2.2, Purport:](#)

Śrīla Śukadeva Gosvāmī was a Vaiṣṇava from the beginning; therefore, there was no need for him to undergo all the processes of the varṇāśrama institution. Ultimately the aim of varṇāśrama-dharma is to turn a crude man into a pure devotee of the Lord, or a Vaiṣṇava. Anyone, therefore, who becomes a Vaiṣṇava accepted by the first-class Vaiṣṇava, or uttama-adhikārī Vaiṣṇava, is already considered a brāhmaṇa, regardless of his birth due to his past deeds. Śrī Caitanya Mahāprabhu accepted this principle and recognized Śrīla Haridāsa Ṭhākura as the ācārya of the holy name, although Ṭhākura Haridāsa appeared in a Mohammedan family. In conclusion, Śrīla Śukadeva Gosvāmī was born a Vaiṣṇava, and, therefore, brahminism was included in him. He did not have to undergo any ceremonies. Any lowborn person—be he a Kirāta, Hūṇa, Āndhra, Pulinda, Pulkaśa, Ābhīra, Śumbha, Yavana, Khasa or even lower—can be delivered to the highest transcendental position by the mercy of Vaiṣṇavas. Śrīla Śukadeva Gosvāmī was the instructing spiritual master of Śrī Sūta Gosvāmī, who therefore offers his respectful obeisances unto Śrīla Śukadeva Gosvāmī before he begins his answers to the questions of the sages at Naimiṣāraṇya.

### SB Canto 4

[SB 4.22.16, Purport:](#)

The word ātmavatām is significant in this verse. There are three different kinds of devotees, namely kaniṣṭha-adhikārī, madhyama-adhikārī and uttama-adhikārī: the neophyte, the preacher and the mahā-bhāgavata, or the highly advanced devotee. The highly advanced devotee is one who knows the conclusion of the Vedas in full knowledge; thus he becomes a devotee. Indeed, not only is he convinced himself, but he can convince others on the strength of Vedic evidence. The advanced devotee can also see all other living entities as part and parcel of the Supreme Lord, without discrimination. The madhyama-adhikārī (preacher) is also well versed in the śāstras and can convince others also, but he discriminates between the favorable and the unfavorable. In other words, the madhyama-adhikārī does not care for the demoniac living entities, and the neophyte kaniṣṭha-adhikārī does not know much about śāstra but has full faith in the Supreme Personality of Godhead.

## Sri Caitanya-caritamṛta

### CC Adi-līla

[CC Adi 2.117, Purport:](#)

One should submissively receive the transcendental messages from spiritually advanced sources and chant the very same messages for one's own benefit as well as the benefit of one's audience.

When Brahmā described the situation of pure devotees freed from the culture of empiric philosophy and fruitive actions, he recommended the process of hearing from persons who are on the path of devotion. Following in the footsteps of such liberated souls, who are able to vibrate real transcendental sound, can lead one to the highest stage of devotion, and thus one can become a mahā-bhāgavata.

From the teachings of Lord Caitanya Mahāprabhu to Sanātana Gosvāmī ([CC Madhya 22.65](#)) we learn: śāstra-yuktye sunipuṇa, dr̥ḍha-śraddhā yānra

"uttama-adhikārī" sei tārāye saṁsāra

"A person who is expert in understanding the conclusion of the revealed scriptures and who fully surrenders to the cause of the Lord is actually able to deliver others from the clutches of material existence." Śrīla Rūpa Gosvāmī, in his Upadeśāmṛta (3), advises that to make rapid advancement in the cult of devotional service one should be very active and should persevere in executing the duties specified in the revealed scriptures and confirmed by the spiritual master. Accepting the path of liberated souls and the association of pure devotees enriches such activities.

[CC Adi 7.51, Purport:](#)

This is a manifestation of real love for Kṛṣṇa and Lord Caitanya Mahāprabhu. There are three categories of Vaiṣṇavas: kaniṣṭha-adhikārīs, madhyama-adhikārīs and uttama-adhikārīs. The kaniṣṭha-adhikārī, or the devotee in the lowest stage of Vaiṣṇava life, has firm faith but is not familiar with the conclusions of the śāstras. The devotee in the second stage, the madhyama-adhikārī, is completely aware of the śāstric conclusion and has firm faith in his guru and the Lord. He, therefore, avoiding nondevotees, preaches to the innocent. However, the mahā-bhāgavata or uttama-adhikārī, the devotee in the highest stage of devotional life, does not see anyone as being against the Vaiṣṇava principles, for he regards everyone as a Vaiṣṇava but himself. This is the essence of Caitanya Mahāprabhu's instruction that one be more tolerant than a tree and think oneself lower than the straw in the street (tṛṇād api su-nīcena taror iva sahiṣṇunā). However, even if a devotee is in the uttama-bhāgavata status he must come down to the second status of life, madhyama-adhikārī, to be a preacher, for a preacher should not tolerate blasphemy against another Vaiṣṇava.

[CC Adi 7.102, Purport:](#)

"Devotional service performed without reference to the Vedas, Purāṇas, Pañcarātras, etc., must be considered sentimentalism, and it causes nothing but disturbance to society." There are different grades of Vaiṣṇavas (kaniṣṭha-adhikārī, madhyama-adhikārī and uttama-adhikārī), but to be a madhyama-adhikārī preacher one must be a learned scholar in the Vedānta-sūtra and other Vedic literatures because when bhakti-yoga develops on the basis of Vedānta philosophy it is factual and steady. In this connection we may quote the translation and purport of the verse mentioned above ([SB 1.2.12](#)):

**CC Madhya-līla**

[CC Madhya 15.106, Purport:](#)

"A person who has attained firm faith is a real candidate for advancing in Kṛṣṇa consciousness. According to the faith, there are first-class, second-class and neophyte devotees. One who has preliminary faith is called a kaniṣṭha-adhikārī, or a neophyte. The neophyte, however, can become an advanced devotee if he strictly follows the regulative principles set down by the spiritual master. Therefore it is on the basis of faith and attachment to Kṛṣṇa that one can judge who is a madhyama-adhikārī or an uttama-adhikārī." (Cc. Madhya 22.64, 69, 71)

It is thus concluded that even a neophyte devotee is superior to the karmīs and jñānīs because he has full faith in chanting the holy name of the Lord. A karmī or a jñānī, regardless of his greatness, has no faith in Lord Viṣṇu, His holy name or His devotional service. One may be advanced religiously, but if he is not trained in devotional service, he has very little credit on the transcendental platform. Even a neophyte devotee engaged in Deity worship in accordance with the regulations set forth by the spiritual master is in a position superior to that of the fruitive worker and speculative philosopher.

[CC Madhya 16.74, Purport:](#)

Although preaching is not meant for a mahā-bhāgavata, a mahā-bhāgavata can descend to the platform of madhyama-bhāgavata just to convert others to Vaiṣṇavism. Actually a mahā-bhāgavata is fit to spread Kṛṣṇa consciousness, but he does not distinguish where Kṛṣṇa consciousness should be spread from where it should not. He thinks that everyone is competent to accept Kṛṣṇa consciousness if the chance is provided. A neophyte and an intermediate devotee should always be eager to hear the mahā-bhāgavata and serve him in every respect. The neophyte and intermediate devotees can gradually rise

to the platform of *uttama-adhikārī* and become first-class devotees. Symptoms of a first-class devotee are given in *Śrīmad-Bhāgavatam* (11.2.45):

sarva-bhūteṣu yaḥ paśyed bhagavad-bhāvam ātmanah  
bhūtāni bhagavaty ātmany eṣa bhāgavatottamaḥ

"The most advanced devotee sees within everything the soul of all souls, the Supreme Personality of Godhead, Śrī Kṛṣṇa. Consequently, he sees systematically everything in relation to the Supreme Lord and understands that everything that exists is eternally situated within the Lord."

[CC Madhya 16.74, Purport:](#)

"The most advanced devotee sees within everything the soul of all souls, the Supreme Personality of Godhead, Śrī Kṛṣṇa. Consequently, he sees systematically everything in relation to the Supreme Lord and understands that everything that exists is eternally situated within the Lord."

When teaching *Sanātana Gosvāmī*, the Lord further said:

śāstra-yuktye sunipuṇa, dṛḍha-śraddhā yānra  
"uttama-adhikārī" se tārāye saṁsāra

"One who is expert in the Vedic literature and has full faith in the Supreme Lord is an *uttama-adhikārī*, a first-class *Vaiṣṇava*, a topmost *Vaiṣṇava* who can deliver the whole world and turn everyone to Kṛṣṇa consciousness." ([CC Madhya 22.65](#)) With great love and affection, the *mahā-bhāgavata* observes the Supreme Personality of Godhead, devotional service and the devotee. He observes nothing beyond Kṛṣṇa, Kṛṣṇa consciousness and Kṛṣṇa's devotees. The *mahā-bhāgavata* knows that everyone is engaged in the Lord's service in different ways. He therefore descends to the middle platform to elevate everyone to the Kṛṣṇa conscious position.

[CC Madhya 22.72, Purport:](#)

When he is free and transcendental to mixed devotional activity, he becomes a second-class devotee. When he becomes expert in logic and can refer to the *śāstras*, he becomes a first-class devotee. The devotees are also described as positive, comparative and superlative in terms of their love and attachment for Kṛṣṇa.

It should be understood that a *madhyama-adhikārī*, a second-class devotee, is fully convinced of Kṛṣṇa consciousness but cannot support his convictions with *śāstric* reference. A neophyte may fall down by associating with nondevotees because he is not firmly convinced and strongly situated. The second-class devotee, even though he cannot support his position with *śāstric* reference, can gradually become a first-class devotee by studying the *śāstras* and associating with a first-class devotee. However, if the second-class devotee does not advance himself by associating with a first-class devotee, he makes no progress. There is no possibility that a first-class devotee will fall down, even though he may mix with nondevotees to preach. Conviction and faith gradually increase to make one an *uttama-adhikārī*, a first-class devotee.

[CC Madhya 24.205, Purport:](#)

Everyone is eligible to become Kṛṣṇa's devotee. One simply has to be trained according to the approved process. It is the work of Kṛṣṇa's confidential devotees to turn everyone into a Kṛṣṇa bhakta. If the confidential devotees do not take up the task of elevating everyone to Kṛṣṇa consciousness, then who will do it? Those who claim to be devotees but do not engage in Kṛṣṇa's service to elevate all living creatures to Kṛṣṇa consciousness are to be considered *kaniṣṭha-adhikārīs* (people in the lowest stage of devotional service). When one rises to the second platform of devotional service, his business is to propagate Kṛṣṇa consciousness all over the world. Those who are active in the Kṛṣṇa consciousness movement should not remain in the neophyte stage but should rise to the platform of preachers, the second platform of devotional service. Devotional service is so enchanting that even the first-class devotees (*uttama-adhikārīs*) also come down to the second platform to preach and render service to the Lord for the benefit of the whole world.

## Other Books by Srila Prabhupada

### Nectar of Devotion

[Nectar of Devotion 17:](#)

By the process of executing regulated devotional service, one is actually elevated onto the transcendental stage, beyond the material modes of nature. At that time one's heart becomes illuminated like the sun. The sun is far above the planetary systems, and there is no possibility of its being covered by any kind of cloud; similarly, when a devotee is purified like the sun, from his pure heart there is a diffusion of ecstatic love which is more glorious than the sunshine. Only at that time is the attachment to Kṛṣṇa perfect. Spontaneously, the devotee becomes eager to serve the Lord in his ecstatic love. At this stage the devotee is on the platform of *uttama-adhikārī*, perfect devotion. Such a

devotee has no agitation from material affections and is interested only in the service of Rādhā and Kṛṣṇa.

### **Nectar of Instruction**

#### [Nectar of Instruction 5, Purport:](#)

In order to intelligently apply the sixfold loving reciprocations mentioned in the previous verse, one must select proper persons with careful discrimination. Śrīla Rūpa Gosvāmī therefore advises that we should meet with the Vaiṣṇavas in an appropriate way, according to their particular status. In this verse he tells us how to deal with three types of devotees—the kaniṣṭha-adhikārī, madhyama-adhikārī and uttama-adhikārī. The kaniṣṭha-adhikārī is a neophyte who has received the hari-nāma initiation from the spiritual master and is trying to chant the holy name of Kṛṣṇa. One should respect such a person within his mind as a kaniṣṭha-vaiṣṇava. A madhyama-adhikārī has received spiritual initiation from the spiritual master and has been fully engaged by him in the transcendental loving service of the Lord. The madhyama-adhikārī should be considered to be situated midway in devotional service. The uttama-adhikārī, or highest devotee, is one who is very advanced in devotional service. An uttama-adhikārī is not interested in blaspheming others, his heart is completely clean, and he has attained the realized state of unalloyed Kṛṣṇa consciousness. According to Śrīla Rūpa Gosvāmī, the association and service of such a mahā-bhāgavata, or perfect Vaiṣṇava, are most desirable.

#### [Nectar of Instruction 5, Purport:](#)

When a neophyte devotee is actually initiated and engaged in devotional service by the orders of the spiritual master, he should be accepted immediately as a bona fide Vaiṣṇava, and obeisances should be offered unto him. Out of many such Vaiṣṇavas, one may be found to be very seriously engaged in the service of the Lord and strictly following all the regulative principles, chanting the prescribed number of rounds on japa beads and always thinking of how to expand the Kṛṣṇa consciousness movement. Such a Vaiṣṇava should be accepted as an uttama-adhikārī, a highly advanced devotee, and his association should always be sought.

The process by which a devotee becomes attached to Kṛṣṇa is described in Caitanya-caritāmṛta ([CC Antya 4.192](#)):

dīkṣā-kāle bhakta kare ātma-samarpaṇa  
sei-kāle kṛṣṇa tāre kare ātma-sama

"At the time of initiation, when a devotee fully surrenders to the service of the Lord, Kṛṣṇa accepts him to be as good as He Himself."

#### [Nectar of Instruction 5, Purport:](#)

"One whose faith is soft and pliable is called a neophyte, but by gradually following the process, he will rise to the platform of a first-class devotee." Everyone begins his devotional life from the neophyte stage, but if one properly finishes chanting the prescribed number of rounds of hari-nāma, he is elevated step by step to the highest platform, uttama-adhikārī. The Kṛṣṇa consciousness movement prescribes sixteen rounds daily because people in the Western countries cannot concentrate for long periods while chanting on beads. Therefore the minimum number of rounds is prescribed. However, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura used to say that unless one chants at least sixty-four rounds of japa (one hundred thousand names), he is considered fallen (patita). According to his calculation, practically every one of us is fallen, but because we are trying to serve the Supreme Lord with all seriousness and without duplicity, we can expect the mercy of Lord Śrī Caitanya Mahāprabhu, who is famous as patita-pāvana, the deliverer of the fallen.

#### [Nectar of Instruction 5, Purport:](#)

When a person realizes himself to be an eternal servitor of Kṛṣṇa, he loses interest in everything but Kṛṣṇa's service. Always thinking of Kṛṣṇa, devising means by which to spread the holy name of Kṛṣṇa, he understands that his only business is in spreading the Kṛṣṇa consciousness movement all over the world. Such a person is to be recognized as an uttama-adhikārī, and his association should be immediately accepted according to the six processes (dadāti pratigṛhṇāti, etc.). Indeed, the advanced uttama-adhikārī Vaiṣṇava devotee should be accepted as a spiritual master. Everything one possesses should be offered to him, for it is enjoined that one should deliver whatever he has to the spiritual master. The brahmācārī in particular is supposed to beg alms from others and offer them to the spiritual master. However, one should not imitate the behavior of an advanced devotee or mahā-bhāgavata without being self-realized, for by such imitation one will eventually become degraded.

#### [Nectar of Instruction 5, Purport:](#)

In this verse Śrīla Rūpa Gosvāmī advises the devotee to be intelligent enough to distinguish between the kaniṣṭha-adhikārī, madhyama-adhikārī and uttama-adhikārī. The devotee should also know his own position and should not try to imitate a devotee situated on a higher platform. Śrīla Bhaktivinoda

Ṭhākura has given some practical hints to the effect that an uttama-adhikārī Vaiṣṇava can be recognized by his ability to convert many fallen souls to Vaiṣṇavism. One should not become a spiritual master unless he has attained the platform of uttama-adhikārī. A neophyte Vaiṣṇava or a Vaiṣṇava situated on the intermediate platform can also accept disciples, but such disciples must be on the same platform, and it should be understood that they cannot advance very well toward the ultimate goal of life under his insufficient guidance. Therefore a disciple should be careful to accept an uttama-adhikārī as a spiritual master.

[Nectar of Instruction 6, Purport:](#)

One should therefore not see a pure devotee from a materialistic point of view. Unless one is actually a devotee, he cannot see another devotee perfectly. As explained in the previous verse, there are three types of devotees—kaniṣṭha-adhikārī, madhyama-adhikārī and uttama-adhikārī. The kaniṣṭha-adhikārī cannot distinguish between a devotee and nondevotee. He is simply concerned with worshipping the Deity in the temple. A madhyama-adhikārī, however, can distinguish between the devotee and nondevotee, as well as between the devotee and the Lord. Thus he treats the Supreme Personality of Godhead, the devotee and the nondevotee in different ways.

No one should criticize the bodily defects of a pure devotee. If there are such defects, they should be overlooked. What should be taken into account is the spiritual master's main business, which is devotional service, pure service to the Supreme Lord. As stated in Bhagavad-gītā (9.30):

### **Sri Isopanisad**

[Sri Isopanisad 6, Purport:](#)

Above the madhyama-adhikārī is the uttama-adhikārī, who sees everything in relation to the Supreme Lord. Such a devotee does not discriminate between an atheist and a theist but sees everyone as part and parcel of God. He knows that there is no essential difference between a vastly learned brāhmaṇa and a dog in the street, because both of them are part and parcel of the Lord, although they are engaged in different bodies on account of the different qualities of their activities in their previous lives. He sees that the brāhmaṇa particle of the Supreme Lord has not misused his little independence given him by the Lord and that the dog particle has misused his independence and is therefore being punished by the laws of nature by being engaged in the form of a dog. Not considering the respective actions of the brāhmaṇa and the dog, the uttama-adhikārī tries to do good to both. Such a learned devotee is not misled by material bodies but is attracted by the spiritual spark within them.

[Sri Isopanisad 6, Purport:](#)

Those who imitate an uttama-adhikārī by flaunting a sense of oneness or fellowship but who behave on the bodily platform are actually false philanthropists. The conception of universal brotherhood must be learned from an uttama-adhikārī and not from a foolish person who does not properly understand the individual soul or the Supreme Lord's Supersoul expansion, who dwells everywhere.

It is clearly mentioned in this sixth mantra that one should "observe," or systematically see. This means that one must follow the previous ācāryas, the perfected teachers. Anupaśyati is the exact Sanskrit word used in this connection. Anu means "to follow," and paśyati means "to observe." Thus the word anupaśyati means that one should not see things as he does with the naked eye but should follow the previous ācāryas. Due to material defects, the naked eye cannot see anything properly.

[Sri Isopanisad 6, Purport:](#)

According to the Bhagavad-gītā (18.54), only one who is already on the liberated platform (brahma-bhūta ([SB 4.30.20](#))) can become an uttama-adhikārī devotee and see every living being as his own brother. This vision cannot be had by politicians, who are always after some material gain. One who imitates the symptoms of an uttama-adhikārī may serve another's outward body for the purpose of fame or material reward, but he does not serve the spirit soul. Such an imitator can have no information of the spiritual world. The uttama-adhikārī sees the spirit soul within the material body and serves him as spirit. Thus the material aspect is automatically served.

[Sri Isopanisad 7, Purport:](#)

Except for the madhyama-adhikārī and uttama-adhikārī discussed above, no one can correctly see the spiritual position of a living being. The living entities are qualitatively one with the Supreme Lord, just as the sparks of a fire are qualitatively one with the fire. Yet sparks are not fire as far as quantity is concerned, for the quantity of heat and light present in the sparks is not equal to that in fire. The mahā-bhāgavata, the great devotee, sees oneness in the sense that he sees everything as the energy of the Supreme Lord. Since there is no difference between the energy and the energetic, there is the sense of oneness. Although from the analytical point of view heat and light are different from fire, there is no meaning to the word "fire" without heat and light. In synthesis, therefore, heat, light and fire are the same.

# Lectures

## Bhagavad-gita As It Is Lectures

[Lecture on BG 7.1 -- Ahmedabad, December 13, 1972:](#)

Therefore one should be very careful to associate with the demons.

But when one becomes *uttama-adhikārī*, *mahā-bhāgavata*, he does not see anyone as demon. He sees, "Everyone is worshiping Kṛṣṇa. I am not worshiping." This is *mahā-bhāgavata*. Just like Rādhārāṇī. Rādhārāṇī always feels that "I do not know how to love Kṛṣṇa. Oh, he, here is a *gopī*. How she loves Kṛṣṇa." That is Her... This is called *mahā-bhāva*. So we should not imitate Rādhārāṇī. Caitanya Mahāprabhu... Just like Caitanya Mahāprabhu, He's the symbol of Rādhārāṇī's *mahā-bhāva*. He says that "I do not love Kṛṣṇa. I do not know how to love Kṛṣṇa." Then if you, somebody, if somebody says, "Then why You are crying?" "Well, that is a show. I am making a show. I am crying." Then what is the symptom? "The symptom is that if I would have loved Kṛṣṇa, then without Him I have died long, long ago. I should have died. I am living still without Kṛṣṇa; that means I do not love Kṛṣṇa." This is *mahā-bhāgavata-bhāva*, separation.

## Srimad-Bhagavatam Lectures

[Lecture on SB 1.2.22 -- Los Angeles, August 25, 1972:](#)

"I give intelligence." It doesn't require... If he's sincere, if he's actually a devotee, Kṛṣṇa will help him. *Guru-kṛṣṇa-kṛpā*. *Guru* is secondary, another mercy of Kṛṣṇa. Kṛṣṇa is helping within and without. That without help is *guru*, Kṛṣṇa's representative. So Kṛṣṇa is always ready to help us, and when Kṛṣṇa is helping us, it is very easy to understand Him. Therefore a devotee is beyond all doubts. Beyond all doubts. There is no doubt. Not that blindly we are accepting Kṛṣṇa as the Supreme Personality of Godhead. No. We have got all our arguments, scientific, philosophical, anything. Then we accept Kṛṣṇa. That acceptance is nice. That is *uttama-adhikārī*.

*Kaniṣṭha-adhikārī*, *madhyama-adhikārī* and *uttama-adhikārī*. There are three stages of devotees-lower class, middle class and first class. The first-class devotee is without any doubt. The third-class devotee, he's accepting, he's accepting: "Here is God," that's all. But he has many doubts. The second class, he, although he has got doubts, he's accepting on the authority of Vedas. That is second class.

[Lecture on SB 1.2.22 -- Los Angeles, August 25, 1972:](#)

For the third-class devotee, the devotional service is also third class. And the, although third class, first class, second class, we are distinguishing, it is not ordinary material first class, second class... Even in the spiritual world there is such divisions. The same division. Just like in the light, in the sunlight, there is division: the sunshine, the sun globe, and the sun-god. There are three divisions. It is not that because you are in the sunshine you know what is the sun globe or what is sun god. That is another stage. Similarly, just to become a devotee on the devotional service, there are stages. Stages. That is *kaniṣṭha-adhikārī*, *madhyama-adhikārī*. So *uttama-adhikārī*, *uttama-adhikārī* means first class. He's firmly convinced, "Kṛṣṇa is the Supreme Personality of Godhead." Nobody can deviate. He can convert others to understand Kṛṣṇa, that He's the Supreme Personality of Godhead. But nobody can convert him that Kṛṣṇa is not God. That is not possible. That is first class.

So here it is said: *ato vai kavayo nityam bhaktim paramayā mudā vāsudeve bhagavati*.

[Lecture on SB 1.2.33 -- Vrndavana, November 12, 1972:](#)

Therefore, if we do not associate with the advanced devotees, *uttama-adhikārī*, if we simply want to remain in the lowest stage of devotional service, then we are not making progress. Then we shall simply enjoy the material field, without entering into the spiritual platform.

*Bhunkte, bhunkte bhūteṣu tad-guṇān*. We have to raise above the modes of material nature. *Nirguṇa*. *Traiguṇya-viṣayā vedā nistraiguṇyo bhavārjuna*. That is the statement of Bhagavad-gītā. In the Vedic instruction, *traiguṇya*, Vedic instruction is dealing with the three *guṇas*, the three material modes of nature. *Nistraiguṇyo bhavārjuna*. *Nistraiguṇya*. What is that? Because when Kṛṣṇa was asking Arjuna to fight, he was in the *traiguṇya* platform, in the material platform. He was thinking, "How shall I kill my grandfather? How shall I kill my teacher? How shall I kill my brother? How can I kill nephews?" This is *traiguṇya-vicāra*, consideration on the material platform. Then Kṛṣṇa said, *nistraiguṇyo bhavārjuna*: "Just become transcendental to the material modes of nature." What is that transcendental material nature?

[Lecture on SB 1.7.40 -- Vrndavana, October 1, 1976:](#)

Therefore Caitanya Mahāprabhu said, *koṭi-jñāni-madhye haya eka mukta śreṣṭha*. And so far *bhakta*, *koṭi-mukta-madhye durlabha eka kṛṣṇa-bhakta*. Sa *mahātmā sudurlabhaḥ*. That is another thing. *Koṭi-mukta-madhye*. *Koṭisyapi mahā-mune(?)*. So to become Kṛṣṇa conscious, fully devoted, *anyābhilāṣitā-śūnyam* (Brs. 1.1.11), it is very, very difficult, the highest position. *Bahūnām janmanām ante jñānavān*

([BG 7.19](#)). The jñāna, after jñāna, there is the stage of bhakti. Without jñāna, bhakti is kaniṣṭha-adhikārī. With jñāna he is uttama-adhikārī. These are described by Caitanya, in the Caitanya-caritāmṛta. So the idea is that if one is advanced devotee, then all the good qualities will be visible in him. Yasyāsti bhaktir bhagavaty akiñcanā ([SB 5.18.12](#)). He has no other desire. Akiñcana-bhakti. If he has got any other desire to fulfill, then it is mixed. It is not śuddha-bhakti; it is vaidhī-bhakti. Karma-miśra-bhakti, jñāna-miśra-bhakti, yoga-miśra-bhakti. Bhakti must be there. Otherwise, karma, jñāna, yoga, nothing is successful. Bhakti must be there. But when karma, jñāna, yoga, everything is without contamination, simply bhakti... Jñāna-karmādy-anāvṛtam ([CC Madhya 19.167](#)). That stage is ānukūlyena kṛṣṇānuśīlanam. Simply to satisfy.

[Lecture on SB 1.8.29 -- Mayapura, October 9, 1974:](#)

And uttama-adhikārī, they have no such distinction. They see: "Everyone is engaged in Kṛṣṇa's service. That is all right." But madhyama-adhikārī has to make distinction. Kṛpā upekṣā. He is very kind to the innocent, but those who are envious, he does not care for them. Those who are envious, he does not care for them. He rejects them: "Let them become envious," these madhyama-adhikārī. And īśvare, unto the Supreme Lord-prema. They learn how to love Kṛṣṇa and how to make friendship with Kṛṣṇa's devotee. So this is madhyama-adhikārī and kaniṣṭha-adhikārī, uttama-adhikārī. There are different types of devotees, not all the same, according to the stages.

So ātmavat sarva-bhūteṣu. A Vaiṣṇava feels for others. A Vaiṣṇava understands that "Those who are not Kṛṣṇa conscious, those who have forgotten Kṛṣṇa, they are rotting under the spell of māyā. Let us do something for them." That is Vaiṣṇava. Just like Prahlāda Mahārāja said, naivodvije para duratyaya, duratyaya-vaitaraṇyāḥ: "I am not afraid of the indefatigable vaitaraṇī."

[Lecture on SB 3.25.36 -- Bombay, December 5, 1974:](#)

So darśanīya avayavaiḥ: "Different limbs." First of all feet, then the thighs, then the belt, then the chest, then you reach the smiling face. Kṛṣṇa and Kṛṣṇa's form... If you meditate on Kṛṣṇa's form, that is Kṛṣṇa. So we associate with Kṛṣṇa, His smiling face, His flute, His hand, His dress, His consort, Śrīmatī Rādhārāṇī, or any other, gopīs, surrounded by. In this way, practice this habit of observing the Supreme Lord. Therefore He has appeared, arcā-vigraha, so that we can see Him.

In our present eyes even Kṛṣṇa comes, but we have no eyes to see. Therefore for the kaniṣṭha-adhikārī... There are three kinds of devotees: kaniṣṭha-adhikārī, madhyama-adhikārī, and uttama-adhikārī. Uttama-adhikārī means first class, most advanced, and madhyama-adhikārī means in the middle stage, not very advanced, not very lower, and kaniṣṭha-adhikārī, just the neophyte, beginning. So for the beginners it is recommended that you see the Deity daily or always. Beginning from the lotus feet, as you are practiced, then go up to the smiling face. And hear also Śrīmad-Bhāgavatam. Simply if you try to see and if you don't hear, then it will not stay very much. Therefore we see practically in many temples, because there is no discussion about Kṛṣṇa, simply a Deity is there, people go for some time.

[Lecture on SB 5.5.28 -- Vrndavana, November 15, 1976:](#)

In Bengali it is said, kana chela nama padma locana (?): "One son is blind, and the father has given the name 'lotus-eyed.'" So that you can do out of affection. A blind child you can call "lotus-eyed," that is your business. But lotus-eyed means something else. Very beautiful eyes, then you can say "lotus-eyed." So this is going on. I want some political aims, so I stamp the chamars and bhangis as hari-jana. That's all. That you can call for your political purpose. But hari-jana does not mean that. Here it is, an example of hari-jana, parama bhāgavatan. Parama bhāgavata means the highest stage of devotees. Kaniṣṭha-adhikārī, madhyama-adhikārī, and then uttama-adhikārī. He is parama-bhāgavata. He has no enemy. Kaniṣṭha-adhikārī, he worships the Deity, but he does not know how to do good to others, neither he knows who is devotee. In the kaniṣṭha-adhikara, in the lower stage of devotional service, one cannot distinguish. But he should be engaged fully in Deity worship so that gradually he will develop his mahā-bhāgavata stage. And madhyama-adhikārī means he knows how to make others hari-jana, or devotee.

[Lecture on SB 7.9.4 -- Mayapur, February 11, 1976:](#)

So, Prahlāda Mahārāja, mahā-bhāgavata, uttama-adhikārī. There are three stages of devotional platform. First stage is called kaniṣṭha-adhikārī, second stage is called madhyama-adhikārī, and third stage, or topmost stage, is called uttama-adhikārī. So, he was only five years old, how he became uttama-adhikārī, on the topmost stage? He had no training. Still, he is addressed here by Narada Muni—Narada Muni was his guru—and still, he is describing Prahlāda Mahārāja as mahā-bhāgavata. That means even one is mahā-bhāgavata, he has to accept a guru. Narada Muni, his guru, he knows that "Prahlāda is my disciple, but he is mahā-bhāgavata." Not only that, before his birth, when he was within the womb of his mother...

His mother was attacked by the demigods, headed by Indra, and they were dragging her to their palace. Narada Muni met, said "What are you doing this? You are harassing one woman?" "No sir, we are not harassing, only we are taking her in our place to wait for the deliverance of the child. Then we shall kill him. Because he is born of atheist father, so he is another demon." Narada Muni said, "No, no, no, you are mistaken. He is not demon, he is mahā-bhāgavata."

[Lecture on SB 7.9.4 -- Mayapur, February 11, 1976:](#)

What is that? Prema, for Kṛṣṇa, the Supreme Lord, how to increase love. That is first business, prema. And those who are devotees, to make friendship with them maitrī. Those who are higher than him, he should offer very respectful obeisances, those who are equal, treat them with nicely, and those who are lower then instruct them, bālīśeṣu. Those who are innocent, how to raise him in Kṛṣṇa consciousness. This is preaching. And dviṣatsu, upekṣaḥ, those who are atheist, don't associate with them. Don't associate with them. That is the madhyama-adhikārī.

And uttama-adhikārī, that is very rarely attained, this stage. Uttama-adhikārī, has only equal, one vision, samaḥ sarveṣu bhūteṣu mad-bhaktim labhate. The uttama-adhikārī, he does not think that "He is envious," or "he is this," or "he is that," he sees that everyone is engaged in Kṛṣṇa consciousness. That is not to be imitated. That Prahlāda Mahārāja is like that. He did not know who is his enemy and who is friend. No, he did not know. He is uttama-adhikārī, mahā-bhāgavata. So this mahā-bhāgavata, this word is very important in this verse, mahā-bhāgavato 'rbhakaḥ. Immediately, as soon as Brahmā requested, "My dear boy, please pacify."

[Lecture on SB 7.9.4 -- Mayapur, February 18, 1977:](#)

Not that because he is boy... Ahaituky apratihātā. A small child can become mahā-bhāgavata, and a very learned scholar may become a demon. Bhakti is so exalted that these are contradictory. Arbhakaḥ, arbha means foolish or childish, but at the same time mahā-bhāgavata. It is possible. Mahā-bhāgavata means... We must distinguish between different types of devotees. Kaniṣṭha adhikārī, madhyama-adhikārī and mahā-bhāgavata, uttama adhikārī. Uttama-adhikārī.

So this Prahlāda Mahārāja is mahā-bhāgavata, mahā-bhāgavata, not because he is now five years old. No. He was mahā-bhāgavata from the womb of his mother. When his mother was attacked by the demigods arresting and was being dragged by the devatas, Nārada Muni was passing there: "What you are doing?" And "She is the wife of Hiraṇyakaśipu, and she has got a child in the womb. So we want to kill that child also." Nārada Muni immediately asked them, "No, no, no, no. He's not ordinary child. He's mahā-bhāgavata. So don't touch." So they agreed. Nārada Muni... This is devatā. Although did some mistake, as soon as Nārada Muni ordered them that "Don't try to harm. He is mahā-bhāgavata," immediately gave up.

[Lecture on SB 7.9.4 -- Mayapur, February 18, 1977:](#)

The mahā-bhāgavata from the very birth, that is called nitya-siddha. They are eternally siddha, perfect. They come for some purpose. So Prahlāda Mahārāja came for this purpose, that the demons, even he's his father, he would give him so many troubles because one is Kṛṣṇa conscious. This is the instruction. Prahlāda Mahārāja wanted to show this by the order of Kṛṣṇa. Hiraṇyakaśipu also came—how to become enemy of Kṛṣṇa—and Prahlāda Mahārāja came, show, to show how to become a devotee of... This is going on. So mahā-bhāgavata... Kaniṣṭha-adhikārī, madhyama-adhikārī, and mahā-bhāgavata or uttama-adhikārī. Kaniṣṭha-adhikārī is in the beginning they have to be taught how to worship the Deity very perfectly. According to the instruction of the śāstra, according instruction of the guru, one must learn how to worship Deity.

## **Nectar of Devotion Lectures**

[The Nectar of Devotion -- Vrndavana, October 18, 1972:](#)

That, that's all right. He is kaniṣṭha-adhikārī. So gradually he'll be elevated to the madhyama-adhikārī and then uttama-adhikārī. So in Kṛṣṇa's service, either he rubs this way or that way, there is no loss. It is only giving. That is the statement of Nārada. Tyaktvā sva-dharmaṁ caraṇāmbujam harer bhajann apakvo 'tha patet tato yadi, ko vā āptaḥ abhūd amuṣya kim (SB 1.5.17). Even one falls down, there is no loss because he'll get a chance next life to begin from the point where he failed. So there is no loss. Whereas others, because they did not know what is Kṛṣṇa, simply worked very nicely, they, they, they are fruitless life. There is no gain. Ko vārtha āpto abhajatām sva-dharmataḥ. Even if one executes his occupational duties very nicely, because he's not devotee, what is the gain of his life? He does not gain anything. These are the version in the Śrīmad-Bhāgavatam. Yes?

[The Nectar of Devotion -- Vrndavana, October 23, 1972:](#)

So prema. He tries to love God. He sees the Supreme Personality of Godhead. Therefore his business with the Supreme Personality of Godhead is how to increase his love for the Supreme Personality. That is one business of the madhyama adhikārī. And how to make friendship with the devotees.

Loving God, Kṛṣṇa, and making friendship with devotees, who is devotee. Not to become envious of the devotees, but to make friendship. If the devotee is uttama adhikārī, he should take lessons from him. If he's equal, then he should make friendship with him. And if he's lower, then he should try to help him to become higher devotee. This is the business of devotee. Īśvare tad-adhīneṣu bālīṣeṣu dviṣatsu ca. Īśvara, to love Kṛṣṇa, how to increase... Yato bhaktir adhokṣaje. Simply to increase. How I can better, render better service to Kṛṣṇa. This is one business. Another business is to make friendship. Anyone who is devotee, to make friendship with him. And other, bālīṣeṣu, those who are innocent, those who are not offender, but innocent persons.

[The Nectar of Devotion -- Vrndavana, November 4, 1972:](#)

Unless one comes to the madhyama-adhikāra, he cannot preach. Because in the uttama-adhikāra there is no need of preaching, because uttama-adhikāra, he sees everything good. He does not think anyone is lacking Kṛṣṇa consciousness. He says everyone is Kṛṣṇa conscious, "Simply I am not Kṛṣṇa conscious." Just like Kavirāja Gosvāmī says, purīṣera kīṭa haite muñi sei lagiṣṭha (CC Adi 5.205). He sees himself lower than the worm in the stool... But he's not so, but he thinks like that. So uttama-adhikārī, it is not to be imitated. One must keep himself in the madhyama-adhikārī stage. Madhyama-adhikārī stage means that one knows what is Kṛṣṇa, Īśvara, one knows who is Kṛṣṇa's devotee. Īśvare tad-adhīneṣu. And one knows who is innocent, neither devotee nor nondevotee, and he knows who is nondevotee. This is preaching. In kaniṣṭha-adhikārī, he knows simply how to worship the Deity. Arcāyām eva haraye śraddhayā pūjām śraddhayehate.

[The Nectar of Devotion -- Calcutta, January 27, 1973:](#)

Prabhupāda: These are the symptoms of the topmost devotee. He has got full knowledge in scripture. He can argue on the basis of scripture. He can convince the other party. These are the symptoms of uttama-adhikārī.

Mādhavānanda: "He understands perfectly that the ultimate goal of life is to attain to the transcendental loving service of Kṛṣṇa, and he knows that Kṛṣṇa is the only object of worship and love. This first-class devotee is one who has strictly followed the rules and regulations under the training of a bona fide spiritual master and is sincerely obeying him in accord with revealed scriptures. Thus being fully trained to preach and become a spiritual master himself, he is considered first class. A first-class devotee never deviates from the principles of higher authority, and he attains firm faith in the scriptures by understanding with all reasons and arguments. When we speak of arguments and reason, it means arguments and reason on the basis of revealed scripture. The first-class devotee is not interested in dry speculative methods for wasting time. In other words, one who has attained a mature determination in the matter of devotional service can be accepted as the first-class devotee.

### **Sri Caitanya-caritamṛta Lectures**

[Lecture on CC Madhya-līla 8.128 -- Bhuvanesvara, January 24, 1977:](#)

Because as friend and friend the reply and argument will go on, to stop this argument Kṛṣṇa is accepted as guru, not as friend. Similarly, when you accept a guru, you must accept guru according to the Vedic principle. So here guru, Sanātana Gosvāmī, he is giving the injunction that avaiṣṇava-mukhodgīrṇam pūtam hari-kathāmṛtam śravaṇam na kartavyam. Exceptional case is different, the paramahaṁsa stage. But a guru, although he is paramahaṁsa, because he is teaching, he come down as madhyama-adhikārī. There are three kinds of Vaiṣṇava: kaniṣṭha adhikārī, madhyama adhikārī and uttama adhikārī. Uttama adhikārī may be without kuntī, without śikhā, without Vaiṣṇava symptoms. He's paramahaṁsa. But when he comes to the preaching platform he must become a madhyama adhikārī, not to imitate uttama adhikārī, because he has to teach. He cannot deviate from the teaching principles. So what you are speaking, that "Without śikhā without kuntī, one can become guru," that is fact for the paramahaṁsa, not for the preacher. Preacher must behave very nicely.

## **Conversations and Morning Walks**

### **1972 Conversations and Morning Walks**

[Talk with Bob Cohen -- February 27-29, 1972, Mayapura:](#)

Prabhupāda: He sees there is no need of preaching; everyone is devotee. (Bob laughs) Yes. He sees no more nondevotee, all devotee.

Yaśodānandana: Uttama-adhikārī?

Prabhupāda: Uttama-adhikārī. But while I am preaching, how can I say I am the best devotee? Just like Rādhārāṇī. She does not see anyone nondevotee. Therefore we try to approach Rādhārāṇī.

Bob: Who is this?

Prabhupāda: Rādhārāṇī, Kṛṣṇa's consort.

Bob: Ah.

Prabhupāda: Anyone approaches Rādhārāṇī, She recommends to Kṛṣṇa, "Here is the best devotee. He's better than me." And Kṛṣṇa cannot refuse. That is best devotee. But it is not to be imitated, "I have become best devotee. Therefore I have stopped." That is... Actually, that is a different stage. So even the best devotee... Without (being) best devotee, he cannot preach actually, ācārya, but he comes to the second stage. Īśvare tad-adhīneṣu bālīṣeṣu dviṣatsu ca. He has the vision of dviṣat, somebody envious of God. But it is not the vision of the best devotee. Best devotee sees, "Nobody is envious to God. Everyone is better than me."

[Conversation with the GBC -- May 25, 1972, Los Angeles:](#)

He's Nārāyaṇa." (laughter) (indistinct) Nārāyaṇa, they have nothing to do with Him. They are searching after Kṛṣṇa and when Kṛṣṇa presented Himself as Nārāyaṇa, four-handed, they neglected. And before Rādhārāṇī, He could not remain as Nārāyaṇa. Automatically He handed (indistinct). (laughter) Hands are folded. So our idea is Vṛndāvana. So our love for Kṛṣṇa should be so strong that we don't care for anything. But for preaching if somebody challenges, yes, we are prepared to talk. That is authority. That is uttama-adhikārī. His love is Kṛṣṇa, enormous, but not sentiment. If anyone wants to talk with him, "Yes, come on," That is uttama-adhikārī, mahā-bhāgavata. So this is the position. Now something is in your hand—Kṛṣṇa consciousness. That was my plan that I shall carry this baggage and give it to the Americans and they will distribute. That was my plan, therefore I came to America. So now you are so many boys, young boys, you have understood. So do it and give me relief. I remain in the background. Let me finish my Bhāgavata Purāṇa and those who are assisting in the writing, I'll be there (indistinct). That this institution, ISKCON will give to the world so many valuable jewels. There is no comparison. That you will have to see, (indistinct). Already they are appreciating on account of (indistinct).

### **1974 Conversations and Morning Walks**

[Morning Walk -- January 15, 1974, Hawaii:](#)

Prabhupāda: They are rascals. Therefore I always say, "Kick them on their face with your shoes, so-called scientists." "Accident." There is no question of accident. Mūḍha. Therefore they have been described in the Bhagavad-gītā as mūḍhāḥ, rascals, narādhama. Narādhama, the lowest of the mankind. Because they got this opportunity to appreciate the work of Kṛṣṇa, but they avoid it, they are narādhama. No, they are so big, big graduate, scientists, and..." māyayāpahṛta-jñānāḥ (BG 7.15). Their real knowledge is taken away, simply childish proposing something, so-called scientists. Real knowledge is to see everywhere Kṛṣṇa, mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram (BG 9.10). The supervision of Kṛṣṇa. That is real knowledge. Not only to appreciate, but to explain it also. Kaniṣṭha-adhikārī will appreciate, but cannot explain how it is being done. Madhyama-adhikārī will explain. That is preacher. And uttama-adhikārī, he thinks that everyone knows, everyone knows. He does not see that somebody knows, somebody does not know. He sees everyone knows. That is uttama-adhikārī. He does not make any distinction.

Bali Mardana: He does not preach.

Prabhupāda: Eh? No. He's paramahansa. Does not preach means he preaches, but he comes to the second-class platform. The first-class platform means he does not make any distinction between devotee and nondevotee. He sees everyone is engaged in Kṛṣṇa's service.

[Morning Walk -- April 7, 1974, Bombay:](#)

Girirāja: They want to be artificially the uttama adhikārī, to see everyone as nice.

Prabhupāda: Yes. Yes, everyone as nice, except himself. Uttama adhikārī vision, that everyone is nice. Then the preacher is also nice. Why you find out fault with the preacher? So imitation uttama adhikārī will not help.

Girirāja: (break) "...those who are demoniac or atheistic by nature can hardly assimilate any good instruction, however authorized it may be. That is the difference between a demigod and a demon."  
(break)

Prabhupāda: Therefore, at the present moment, bhogaiśvarya-prasaktānām tayāpahṛta-cetasām (BG 2.44). Demons, they are too much attached to material enjoyment, bhoga and aiśvarya. So they cannot take to it. Therefore our general principle is to perform saṅkīrtana, not to talk philosophy. When one is interested, then he can talk philosophy. Otherwise this talk should be amongst inner circles, with the students and the teacher, those who are submissive. Otherwise it should be avoided. It will create misunderstanding.

Satsvarūpa: What about programs at schools and colleges?

### **1975 Conversations and Morning Walks**

[Morning Walk -- July 24, 1975, Los Angeles:](#)

Tamāla Kṛṣṇa: That's a uttama-adhikārī.

Prabhupāda: Yes.

Jayādvaīta: Now, in the modern days, they take it the other way, that "Everything is God, so I can do anything."

Prabhupāda: But you are not God. You are rascal. (laughter) That is Māyāvāda theory, that "Because God is everything, therefore I am God." That is Māyāvāda. Just like Vivekananda said, "Why you are finding out here and there God? Here is God, so many, on this street." That is his theory.

Jayādvaīta: There was a book-yesterday someone was showing me—where Meher Baba was saying that everyone is in God and therefore everyone is God.

Prabhupāda: (chuckles) Everyone is within the space; therefore everyone is space? (laughter) Just see the logic. Such rascals, they are God.

## 1976 Conversations and Morning Walks

### [Morning Walk -- February 4, 1976, Mayapura:](#)

Prabhupāda: As soon as you become a rascal—"Now I have become advanced. I don't require to chant sixteen rounds. I can do whatever I like"—then he has gone to hell. Upstart, immediately he becomes paramahansa. He's a rascal. He was given the path of becoming paramahansa. One is admitted in the school, he must learn, and one day he will become M.A. But simply by entering in the school, if he says, "I am M.A.," that is rascaldom. This is a chance. To become jīvendriya is very difficult task. But it is easy if he immediately becomes a pure devotee. Anyābhilāṣitā-śūnyam: (Brs. 1.1.11) "Everything make zero, all desire, except Kṛṣṇa consciousness." That is wanted. But that does not become very easily done. One has to try very rigidly; then he'll be paramahansa. Therefore amongst the devotees, there are three grades: kaniṣṭha-adhikārī, madhyama-adhikārī, and uttama-adhikārī. So if the kaniṣṭha-adhikārī thinks that "I have become uttama-adhikārī," then he's a rascal. He's a rascal. If he wants to imitate the uttama-adhikārī, then he's a rascal.

Hṛdayānanda: Is that cheating propensity?

Prabhupāda: Not cheating. Foolishness. It may not be cheating, but he does not know. Arcāyām eva haraye pūjām yat śraddhayehate... What is that? Na tad-bhakteṣu cānyeṣu...

### [Morning Walk -- February 4, 1976, Mayapura:](#)

Prabhupāda: Sa bhaktaḥ prākṛtaḥ smṛtaḥ. The beginning is arcā, arcana. And because he was given the chance of arcana, if he thinks that "I become paramahansa," then he's a foolish. It will take time. The process is there. Therefore preaching is madhyama-adhikārī. One should take to preaching work gradually. When the preaching... Preachers, they have got discrimination, "Here is abhakta; here is bhakta." But in the paramahansa stage, uttama-adhikārī, he sees "Everyone is devotee. I am not devotee." That is uttama-adhikārī. Just like Kavirāja Gosvāmī said, purīṣera kīṭa haite muñi se laghiṣṭha (CC Adi 5.205). Sanātana Gosvāmī said that "I am born in low-grade family. My work is low grade." (break) ...issued that complaint? "I am the counterpart."

Śāstrījī: Bhaktisiddhānta Sarasvatī.

Prabhupāda: The laborers have not come yet? (break) ...Bhagavad-gītā verse? Puṇyo gandhaḥ pṛthivyām ca? What is the full śloka? Puṇyo gandhaḥ pṛthivyām ca. That this flavor of the rose...

Tamāla Kṛṣṇa: "Original fragrance of the earth"?

Prabhupāda: Yes. Out of that, most fragrant flavor, Kṛṣṇa says, "I am directly that." So if you are Kṛṣṇa conscious, having this flavor, he'll understand, "Here is Kṛṣṇa." This is Kṛṣṇa consciousness. Puṇyo gandhaḥ pṛthivyām ca. This flavor is there all over this earth, but you cannot see it. That does not mean there is no God. But He is there.

### [Room Conversation with Professor Francois Chenique -- August 5, 1976, New Mayapur \(French farm\):](#)

Prabhupāda: Neophyte is neophyte. Why do you bring him to become a devotee? A devotee is different. A "one plus one equal to two," he's not mathematician. He's learning. There is hope one day he'll be a big mathematician. There are three stages, kaniṣṭha-adhikārī, madhyama-adhikārī, uttama-adhikārī. So when you speak of devotee, that is this uttama-adhikārī. So he knows everything. Rather, the so-called jñānī, he does not know. Because he does not know Kṛṣṇa. The so-called jñānī, he does not know what is Personality of Godhead. He's impersonalist. Therefore he is still unaware of the Absolute Truth. Therefore he's not jñānī. His jñāna, his knowledge, is lacking. Therefore in the Bhagavad-gītā it is said,

bahūnām janmanām ante  
jñānavān mām prapadyate  
vāsudevaḥ sarvam iti  
sa mahātmā sudurlabhaḥ

(BG 7.19)

If one jñānī is impersonalist, he's not jñānī. He is still unaware of the Absolute Truth. He does not know. Therefore it will take many, many births to come to the understanding of the Personality of Godhead. Therefore he's not jñānī, he's claiming to be jñānī. Such jñānī will take many hundreds of births to come to the position of real jñānī. Find out this bahūnām janmanām ante ([BG 7.19](#)).

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